

Next Congress in New Orleans, February 18-20, 1909



# THE NATIONAL CONGRESS OF



# MOTHERS MAGAZINE

Vol. III.

DECEMBER, 1908

No. 4

*"For the Welfare of the Child"*

## CONTENTS

**President's Desk.**

**Christmas.** Lucy Larcom.

**The Relation of School Education to Our Social and Industrial Life.** Thomas M. Balliet.

**Child Life in Persia, Illustrated.** Josephine Conklin Cowles.

**The Home.** Mrs. Charles Dickinson.

**The Mother's Boy.** Margaret M. Halvey.

**Study Outline: Character Building.** Mary Louise Butler.

**Training for Service the Object of the Sunday-school.**  
Dr. Josiah Strong.

**The Mothers' Union.** Mrs. Alan Whitworth.

**State News.**

50 CENTS A YEAR

10 CENTS A NUMBER

PUBLISHED MONTHLY EXCEPT JULY AND AUGUST BY THE  
NATIONAL CONGRESS OF MOTHERS, 147 NORTH  
TENTH STREET, PHILADELPHIA, PA.

Entered at Philadelphia Post Office, March, 1907, as second-class matter.



# BORDEN'S EAGLE BRAND Condensed Milk

Is acted upon by the infant stomach substantially the same as mother's milk, making it a **Perfect Infant Food**

Send for "My Biography"

Borden's Condensed Milk Co.

"Leaders of Quality"

NEW YORK

Est. 1857



## The Delicate Skin of Children Requires

the use of a soap that combines healing, cleansing, sweetening and disinfecting qualities.

## Glenn's Sulphur Soap

is not only a fine toilet soap, but is a specific for skin and scalp diseases. Cures chafings, skin eruptions, dandruff.

## Use It Daily in the Nursery.

Recommended by physicians.

For sale by druggists, or mailed for 30c. by  
The C. N. Crittenton Co., 115 Fulton St., New York.

Pike's Toothache Drops cure in one minute.

## Scott's Emulsion

has helped countless thousands of thin, weak, delicate children—made them plump, strong and robust, seems to just fit their sensitive, delicate nature, aids digestion and fills the veins with rich red blood.

After illness or loss of flesh from any cause, SCOTT'S EMULSION brings back health, the solid rounded limbs, and the rosy tints quicker than anything else.

Send this ad., four cents to cover postage, mentioning this paper, and we will send you a "Complete Handy Atlas of the World"

SCOTT & BOWNE  
409 Pearl Street NEW YORK

## JUNKET



All mothers are interested in Junket—there is no better food for children of all ages.

Junket Tablets are indispensable for the preparation of whey, modified or humanized milk, etc.

As the child grows, Junket Puddings are the best diet possible.

10 Tablets to make 10 quarts, etc.

At all grocers and druggists or by mail direct from the manufacturers.

Write us for pamphlets on Junket Ice Cream and Junket in Dietetics.

CHR. HANSEN'S LABORATORY

Box — Little Falls, N. Y.

# The National Congress of Mothers Magazine

EDITORIAL BOARD: MRS. FREDERIC SCHOFF, MRS. J. P. MUMFORD, MRS. A. R. RAMSEY,  
MRS. HOWARD W. LIPPINCOTT.

Send subscriptions and all communications relating to THE MAGAZINE to  
EDWARD W. MUMFORD, 147 N. 10th Street, Philadelphia.

Send letters for the National Organization to the Washington office, 806 Loan & Trust  
Building. MRS. A. A. BIRNEY, Cor. Secretary.

Vol. III

DECEMBER, 1908

No. 4

## THE PRESIDENT'S DESK

The letter of President Roosevelt pleading for breadth and tolerance regarding religion is but emphasizing the Constitution of the United States, which made America a land of religious liberty with freedom for every citizen to worship God according to the dictates of his own conscience. The broad catholic spirit of the founders of our country has brought to our shores men and women of every creed, and unless their practice is against civil laws the spirit of the nation resents any effort to interfere with personal liberty in regard to belief.

The National Congress of Mothers was founded on the same broad platform as the Constitution of the United States. Mothers of every creed were asked to unite for the protection of childhood through the better education of parents, and through united study of children's welfare. The highest Christianity is that which recognizes that we are all children of one Father traveling by different pathways toward His kingdom. Wherever the earnest soul finds the best help in guiding his life, there he should go. Love to God and all humanity is the creed which should be common to all, and no one can embody that in his life without a feeling of sympathy and brotherhood toward all.

The Christmas season brings to every heart a sense of peace—good will toward men. It is a time to remember the higher things for which Christmas stands, to renew the determination to live the life of service which, forgetting self, lives for others. Loving and giving is the spirit which animates the true Christmas.

Christ's life on earth was an inspiration and a model for every life. Centuries have passed while humanity has erred and fallen and striven, yet each one has lifted the world a little nearer to Him. It is God's spirit which

is moving the hearts of men in hundreds of different ways to work for social betterment.

Amid all the revelry and joy of Christmas no fitting celebration of the day can omit a recognition of the real significance of it as Christ's birthday, the day when He came to earth to show men what life should be.

No man has done more to educate people in the true way of getting the best out of children than JUDGE LINDSEY'S WORK FOR CHILDHOOD. Judge Lindsey. He has shown that one must believe in and trust them if one is to help them. The old attitude of mind which said, "The boy is bad, very bad, I can't do anything with him," closed the door of opportunity for helping him. Nothing will have a greater influence in making children bad than to tell them continually that they are bad, that you can do nothing with them.

Judge Lindsey has shown that boys will go to the reformatories alone on their word of honor. There is no officer in charge of them on the 150-mile trip. Even the boys' mothers would not trust them. He inspires the boy with a belief in his own honor and awakens his better nature. He makes him want to do right, and when that is done the embryo criminal is well on the way to good citizenship. To imbue children with an idea of life, to give them something worth while, to make them feel that someone cares whether they do ill or well, is to put a purpose and an aim in their lives which will influence their entire future.

Everywhere this understanding of childhood is needed. The rough, profane, uncouth boy, the erring, wayward girl will never be led to higher life except by the methods Judge Lindsey has so ably shown are possible. He has done a more real service to the world than men who have won fame in other ways.

Juvenile Courts have been established in many States. They have been beneficial in separating children from criminals, but there is very little in the average Juvenile Court to give the child the constant loving interest which he needs if he is to develop as he should. No greater field of usefulness is open to those who wish to help children than to form a county Juvenile Court and Probation Association, composed of mothers and fathers who will coöperate with the court in caring for the children who come under its jurisdiction. Such an association is a great factor in the successful administration of a Juvenile Court.

One or two members of the association should be in court when children's hearings are held, and a careful study of the conditions and influences affecting children in the county will invariably lead to improvement.

The Philadelphia and Pittsburgh Juvenile Court and Probation Association have had the entire responsibility of providing the probation workers

and of aiding them with the children. Erie, York, Northumberland and Venango, and other counties, have recently organized county associations.

This is especially necessary in Pennsylvania where rotation in judges is mandatory, and where consequently the Judge's duty is purely judicial. Canada requires such associations under its law. There are few Judge Lindseys, but the work for children may be done in any court if large-hearted mothers and fathers unite to help those who so sadly need it.

No Mothers' Circle can be quite complete unless it takes cognizance of those other children who are all His and to whom we owe a greater duty because their need is greater.

## A Christmas Thought

Oh, Christmas is coming again, you  
say,

And you long for the things he is  
bringing:

But the costliest gift may not gladden  
the day,

Nor help on the merry bells ringing.  
Some getting is losing, you under-  
stand,

Some hoarding is far from saving;  
What you hold in your hand may slip  
from your hand;

There is something better than hav-  
ing:

We are richer for what we give;  
And only by giving we live.

### II.

Your last year's presents are scattered  
and gone;

You have almost forgotten who  
gave them;

But the loving thoughts you bestow  
live on

As long as you choose to have them.

Love, love is your riches, though ever  
so poor;

No money can buy that treasure;  
Yours always, from robber and rust  
secure,

Your own, without stint or meas-  
ure:

It is only love that can give;  
It is only by loving we live.

### III.

For who is it smiles through the  
Christmas morn—

The light of the wide creation?

A dear little Child in a stable born,  
Whose love is the world's salvation.  
He was poor on earth, but He gave  
us all

That can make our life worth the  
living;

And happy the Christmas Day we call  
That is spent, for His sake, in  
giving:

He shows us the way to live;  
Like Him, let us love and give.

—*Lucy Larcom.*



## The Relation of School Education to Our Social and Industrial Life

THOMAS M. BALLIET, New York University

Delivered before the Assembly of Mothers, Oswego, N. Y.

Education is a life process, beginning at the cradle and continuing to the grave. It is therefore not confined to schools and to books, but is the product of all the influences which affect body and mind. The relative constant factors in this process are the human mind and body and the laws which govern their development; the changing factor is the conditions of life, physical, industrial, political and social. The education of the school and the education of after life should form one continuous process; the school must therefore educate with reference to the conditions of life; and as these change from age to age, school education must change also.

But it is not only the after conditions of life that the school must have in view, but also the conditions under which the child lives during the period of his school education. The school should therefore make quite as close connection with the home as with after life; it must be made an integral part of life.

What adjustments should be made in school education in view of present social and industrial conditions?

A hundred years ago, life in this country was comparatively simple. There were no large cities and not many small ones; we were a rural population leading a simple rural life. To-day life is extremely complex. That this change in life requires radi-

cal changes also in school education is very obvious. What are some of these changes?

1. While we were a rural population, children got much physical exercise out of school. To-day under the conditions of city life, this is impossible, and the school must provide for this need.

2. Then it was possible for children to freely come in contact with nature. Under present city conditions this is impossible. Hence the school must bring nature to them. This must, however, not be formal natural science, but a sympathetic study of living things.

3. Then there was ample facility away from school for recreations, and for the development of the play instinct which is so fundamental in a child's development; to-day in our cities this need must be provided for either by the school or by special playgrounds and recreation centers. Play is as essential to the child as food and drink. In our smaller cities we still keep beautiful lawns in front of our school houses. When we come to understand the significance of play to children, we shall convert these lawns into playgrounds; and instead of warning children to "keep off the grass," as we do now, we shall invite them to "keep the grass off."

4. In those early days, and even much later, there was ample oppor-

tunity for boys to acquire training of the hand out of school; to-day the school must provide for this need, and manual training has become one of the recognized studies.

5. Then it was possible for girls to learn to sew and cook in their homes. To-day our home life is so complex in cities that this sort of training is either very difficult or impossible, and the school must incorporate sewing and cooking into its curriculum. To say that the home *ought* to provide for this sort of education is little to the point; the home to-day does not provide it, and in many cases cannot provide it, and every girl has a right to such training. The State cannot compel the home to do it, but it can tax the home and compel it to pay for this training in the school. Moreover, the way to get this education again into the home, if that will ever be possible, is to teach the mothers of the future, who are now in school, how to do it.

6. Then it was possible for boys to learn a trade in a shop under the apprentice system. The conditions under which manufacturing must be carried on to-day make the apprentice system of the early days impossible. The school must take up the problem of teaching trades. This can, of course, not be done in the elementary schools, but must be done in special trade schools, conducted at public expense, which boys can enter when they become fourteen years of age. This is one of the most vital educational problems of to-day.

7. Many lines of work are open to women to-day which either did not exist years ago or which were closed to them. There must therefore be made ample room in our educational

system for giving girls an opportunity to fit themselves for these callings. Trade schools and industrial schools for girls must be conducted at public expense.

8. Our high schools must adjust themselves to the needs of to-day. They must cease to be purely literary. There is need of three types of public schools in our cities. First, there must be the literary high school such as we now have; secondly, there must be the technical high school; and thirdly, there must be the commercial high school. Foreign nations have developed these three types of schools and we must have them.

9. In those early days, our political and economic problems were simple. To-day they are immensely complex, so complex that even many men in high positions in public life fail to grasp them. Our political problems are nearly all at bottom economic problems. Many of our perplexing social problems are essentially economic in character. Yet there is not a high school in the country in which political economy and sociology are taught to the general body of students, and there are very few in which they are taught at all. The majority of students in our colleges, under the elective system, escape these studies. So it comes to pass that a large number of persons who must handle our economic problems in life have received no training for it in school. To-day the school is not training pupils for intelligent citizenship unless it gives them an insight into our economic life. Intelligent voting turns to-day on a knowledge of economic conditions and laws.

Moreover, the problems of public

health in our cities are absolutely fundamental, and the schools, especially the high schools, must provide instruction that will give pupils an intelligent insight into them. Yet, in spite of all this, we think we are fitting pupils for intelligent citizenship when we teach them what we are pleased to call "Civics" or "Civil Government," which consists of discussions and explanations of the Constitution of the United States and perhaps of that of their own State.

10. The processes of manufacturing have become so highly specialized that a workman to-day performs only one small tediously monotonous process in the making of a finished product. Such work is not educative, and the workman cannot be interested in it. It is essential to him as a man that he have an opportunity, out of working hours, to satisfy his intellectual needs. This fact shows the necessity of a shorter working day and of educational facilities not now sufficiently provided for. There must be provided at public expense, public lectures and evening schools to meet this need. There ought to be public reading rooms and club rooms besides.

11. Our whole system of evening schools must be remodeled to meet the needs of working people. They are conducted too much like our day schools. There should be a great variety of evening trade and industrial schools; there should be evening drawing schools in which both mechanical and freehand drawing are applied to the various trades and industrial arts. Our next great step in advance in popular education will be the reorganiza-

tion and expansion of our evening schools.

In these respects, European nations, especially Germany, are far ahead of us. In Germany there is not a calling or kind of work requiring skill but there is a school to fit a man for it. I visited the trade and industrial schools of Berlin seven years ago, and I found schools even for barbers and chimney sweeps. Berlin then had 28 trade and industrial schools of various sorts, with an enrollment of 25,000 students. I have obtained recent statistics which show that the attendance last year was over 34,000. Germany trains its workmen as no other nation does; and the German army which we have to fear in this country is not the army which carries guns, but the army which carries tools.

From all this it becomes clear that our schools, in spite of many reforms, are still too bookish. Education is much larger than a mere knowledge of books. Reading, writing and arithmetic are not the only essential studies of the elementary schools; physical training, nature study, sewing, cooking, manual training, drawing, are quite as essential. A reaction in local politics has set in against these latter studies in almost all our larger cities; and some of our minor politicians, with an intelligence that is almost human, speak of these studies as "fads and frills." I need not go into the cause of these reactions; they are mainly political and have other ends in view than the improvement of our schools. But I wish to emphasize the necessity of vigorous resistance to this temporary reaction against accomplished



educational reforms; and I know of no other single influence so effective as that of the intelligent mothers of the country, who are not only better

informed in educational matters than the fathers, but have the education of their children also more deeply at heart.

## Child Life in Persia

GIVEN BEFORE THE  
International Congress of Mothers

By MRS. JOSEPHINE CONKLIN COWLES

*Illustrated*



*Abdul Baha and Persian Children*

Let us rejoice in the birthright and privilege of living in the twentieth century. I feel it a great honor that it has fallen to my lot to represent that distant land, our sister country, Persia, the land of prophethood and the cradle of the human race. Our own country, as great as it is and high as it stands in the advanced sciences

of civilization, is like an infant compared with the ancient and glorious country of Persia.

We are like a very precocious child compared with a country whose ancestry can be traced so far back that it is lost in its ancient identity.

Some years ago while spending a winter in Washington I met a young

Persian who was of noble birth and who had come to America on a mission. Prior to this I had lost my only son and he, knowing of my great loss and being a stranger in a foreign land, begged that he might call me mother, and so I took him into my life, and for seven years I have been called mother by this young Persian. From intimate association with him I learned much about his country and people, and later I had the opportunity of visiting the Far West. While there it was my pleasure to live in the families, and be entertained by those charming and delightful people. I sat at meat with them and formed the most intimate associations and I learned that if you wish to know about a people you must live with them and see their everyday life.

The Persian children, generally speaking, are very precocious and their education is looked after at a very early age. Among the well-to-do or wealthy class there is always a private tutor, and these parents wishing their children should not be alone in learning take children of the servants of some of the poor families and thus the same advantages and opportunities to learn are offered and these children often excel, as they are more ambitious, and some of the greatest poets and philosophers have come from the poorer classes. There are schools in every street where the poor can go and where the charges are a mere pittance—40 or 50 cents per month. Among the wealthy families each boy has what is termed a governor. He is a man of education and it is his care to train the young man with regard to his manners, the care of his clothes, and see that he is kept clean. If he

goes out for a call this person accompanies him, stands by him and instructs him what to do, sits by him at table and is his constant companion, looking not only after his material welfare, but spiritual as well. While in Persia I was entertained at a tea where sixteen of these young noblemen were invited. Their ages ranged from ten to eighteen years. I have never witnessed more beautiful or refined manners. Two of these were princes, sons of the Shah, who were attending this school.

The mosques are not only places for prayer, but for instruction as well. There are schools of all nationalities, French, German, Russian, English, and many others. French is taught in all of them and is a second language. In the villages the priest is also a teacher, and the boys and girls attend the same school until nine and ten years of age. In the wealthy families the girls have a governess, but they are not taught the higher branches, as a rule, but some are taught music and painting. Their general education consists of being able to read the Koran and perform domestic duties. A girl's highest ambition is to be a good wife and mother. The harem is not what I used to think—an exclusive place for the wives. It is simply the inner court or apartments where all of the women of the household live. There are balconies and gardens where the children play. The gardens are always full of rare and beautiful flowers and fountains, and some of them are very beautiful. The fathers, brothers and relatives can visit them, but the strangers are excluded. In the large cities the women cover the face when on the street with a black

veil, but in the country and villages they do not. The Persians as a race develop both mentally and physically very young, and when I asked about the early marriages I was given this as an illustration: When you have many flowers in a garden you become accustomed to them and do not appreciate their fragrance. But when you are kept out of the garden and have only a single rose brought to you you will inhale its perfume and appreciate its beauty. So it is with the young; when they seldom see one of the opposite sex they value them more and make better wives and husbands. From twelve to sixteen is the marriageable age for boys, and girls even younger. In a recent paper, by Madam Ali Kuli Kahn, who spent some months in Persia, she says: "As products of an ancient race, Persian women have richly inherited that character and feminine intuition which are the evolutionary result of their past extraordinary civilization. In Persia one is struck by the amazing physical hardihood of Persian children. The average mother nurses her children until about two years of age, and we know that children raised on mother's milk are much stronger than those that are raised on cow's milk, and although they are left largely to nature, most of the babies survive all obstacles and reach maturity. To those interested in the welfare of Persian childhood the Persia of to-day offers a most promising field, for one is amply and touchingly rewarded for one's labor by the response one meets with from the grateful mother, and particularly from the child himself."

Nature has indeed enriched Persian

childhood with amazing mental gifts and potential and physical and spiritual stamina. As an instance I have personally studied many young children of five and six who were high up in classes of the public schools. To see a child of seven recite scenes from ancient history and solve arithmetical problems is more than astonishing, especially when one remembers that the same child being one of many children of the same family has had



*Persian Children*

hardly any but nature and the elements to mature them. There are, of course, many exceptions, and the rich and well-to-do families have unusual numbers of servants and nurses to bring up their children, but as a whole on account of the very large families the parent cannot but leave the children largely to nature, and in my opinion that is why they are so strong and hardy. The country tribes are very similar to our American Indians. Persia is very democratic. The child of very poor parents may become

prominent if he is ambitious. As cleanliness is next to Godliness, ablution is part of the religion of the Muslim. While there is much to be learned from us, we may learn a dignity and reverence from those dear people that we know nothing of. The father and mother are next to God, and the older members of the family are always looked to. The older brothers and sisters exercise authority over the younger, and they are taught to obey. Obedience is one of the laws of the country. They are a people of prayer and devotion. Five times a day they turn their face to the East and pray. There is but one God, and Mohammed is His prophet. Truly, there is but one God there as well as here, but there are many factions.

The Arab on the desert bare  
 With face to earth may breathe a  
 prayer  
 That's heard by Allah, clear and sweet  
 As those from temples tall and far,  
 Or Pilgrims on a golden street.

It is a wonderful land and people. They are waking up in a most surprising way. Where two years ago there were only six newspapers in all Persia, since the new administration there are 150, and they are read by all classes, and with this law of progression everything will take its proper place. The Persian women that I met were beautifully spiritual and their wonderfully dark, liquid eyes proclaimed the richness of soul development. Their adaptability and the rapidity with which they learn to speak a language are remarkable. Most of the children speak French, and I met many children of ten who spoke six languages

fluently. The high altitude of Persia makes the climate very healthy. The air is dry, and it is only within the last few years that diphtheria and tuberculosis have been known. Of course, in this great march of civilization they will imbibe some of the bad as well as the good. If they adopt our improvements they will have to take much that goes with it. This country is rich in resources and they are awakening to the fact and adapting ideas very rapidly. The Persians are a remarkable nation of prophets and philosophers. I learned to love them for their gentle manners and sweet spiritual simplicity. In one of the families where I was a guest a little boy just past three years said, "I do so love Jesus Christ," and when asked why said, "Because He made Sunday and I don't have to study my lessons on Sunday." The children are so precocious that they will learn in two hours what it will require an American boy two days. Of course, when they marry so young they become mothers very young. One dear lady told me that she was such a child when her first baby came that when the baby cried she would cry, too, and she did not know what to do, but when a second was born she was a woman and, of course, she knew what to do. Motherhood and childhood are the same the world over. The melodies of Mother Goose and all of the baby rhymes and jingles are sung in other lands the same as ours, only in a different tongue. Again I would say with Madam Kahn that if measures might be taken through the suggestion and influence of this international organization to aid Persian motherhood, I would suggest the

medium to be used to be purely philanthropic, non-religious and non-sectarian. For while the Persian mothers are very eager to learn their duties and train their children in the nursery and later in well-regulated schools, they are by no means willing to do this at the expense of national prejudice and religious principles. Also my experience confirms the belief that in the present race one does not only see the vestige of a once

great nation, but possibilities and innate gifts which, if assisted by the transforming hand of modern science, will develop Persia into a modern nation, which as a product of this new day will surpass even the ancient Persia in glory. How much this development depends on the uplifting of Persian motherhood and childhood can be easily seen by those who work for the welfare of humanity by effecting the unfoldment of motherhood and childhood.

## The Home

By MRS. CHARLES DICKINSON

"This same world in which we live, the source of its power is still in the round tower of the heart."

"A home is where a person habitually sleeps." A citizen registers from his home, not his office, or his restaurant. It might be interesting to follow the evolution of homes from the wandering tribes, who ate raw food, and had no cooking utensils, down to the home in the modern palace, but that is not our present plan. Our purpose is to inquire into the factors of the modern home, and the best way to combine them.

Formerly the unit of society was the family; now it is the individual. As we have seen elsewhere, the self-relation must be developed before the home is possible, therefore the home relation must needs include all the elements of the self-relation, and the peculiarities of the home added.

The prime factors of the family are: parents, brothers, sisters, animals, attendants and guests. The ideals of a home will depend upon the ideals of

the parents. The ability to support children does not constitute the only right to have them. "Unless a man has first gained personal power, and excellence himself, he cannot transmit these qualities to his offspring. The pursuit of family is only desirable when one has first ordered his life in the paths of excellence and beauty. We must teach to our children the important sentiment that only those may enter wedlock who have the pure, fair bodies, and the sound minds of acceptable parenthood."

### ANIMAL LIFE

There are certain things that are innate in childhood. One of these elements is fondness for animals. Country life offers natural opportunities for this experience with live things, but when country life is impossible, city life must be arranged with this desire of children in view. What is the basis of this relation of child and animal? It is a response to a natural impulse of the child. It



should be used to train his emotional nature, to teach thoughtfulness, kindness, and regularity in the care of inferior life, dependent upon him.

"A child's affection for a dog or cat is more constant than for other animals, because they are usually part of the home, and they come to him at a younger and less independent age than those animals that come later, and for which he cares on his own responsibility, and at his own initiative. The care of the canary, that seemed at first so delightful, soon grows irksome and is replaced by the chickens, which were to lay eggs for family use, for the neighbors, especially the sick ones, and leave a surplus for the grocer, who would gladly pay extra for such fresh eggs. Then followed the rabbits which furnished attractions so real and strong that the owner came promptly from the football game to care for his long-eared family, before dark.

"Let no mother be discouraged at the apparent fickleness of her child, because he wishes frequent change of occupation: thus does the bee flit from one flower to another even in the serious occupation of getting a living. All this experience with animal life is good and goes to make the manly boy."

If a child is normal, that is healthy, happy, and for his age wise, he will easily go from the kindly treatment of animals to the suitable consideration of other members of the family group, which should include attendants and guests. A child soon learns to imitate his elders: parents should be what they wish their children to be.

The relation to superiors, equals and dependents is different, therefore, the

manner of treating each class is different. The way a child habitually treats attendants is a sure index of the manners and good breeding of the family to which he belongs. Parents should be very careful to select reliable helpers and those worthy of the respect of children, then the child should be required to treat those who serve with suitable dignity and consideration.

Each child should have some tasks which are an essential part of the workings of the family, in order that he may feel the importance of his relation and contribution to the home. Thus he will learn to wait on himself, and what is equally important wait on others. It is not easy to find work for children especially in homes, where there are many attendants, but it is just as important here as in the more simple home. We will not stop to enumerate the difficulties of finding suitable work for a child; but the principle stands: each child should have a real share in maintaining the home.

#### ECONOMY

As each child should have a corner his very own, so he should have an income, it may be small, but it should be his. If he has to earn it let him; but it should be outside his contribution to the family work. It is a mistake for a child to think that he must be paid for everything he does; on the other hand it is a mistake for a parent to be too exacting, or to fail to provide at least a small amount of money for the child to use, as he wishes; how else can he form judgments, and learn to spend money? An allowance often obviates the temptation to steal money, which sometimes comes to the adolescent. The principle we are trying to

inculcate is to spend less than the income, or what is earned, to save a little at least, and gradually to learn to invest the savings. To comprehend that money may earn money, as well as that labor earns money is not an easy lesson, but it is important for all of us.

A child should learn the economy of time, material, and of effort as well as economy of money. He should learn how to spend the dollar wisely after he has earned it. In this age of bargain counters, one should learn how to judge of fabrics, and their relative values; all cheap things are not inexpensive.

We recall a family where the tasks were reassigned each six months. By this means the children learned the principles of domestic economy, and how to apply them. Executive ability is desirable in social and artistic lines, as well as in the purely domestic work. We recall a dinner where the daughter of the family designed and arranged a centerpiece, drew the dinner cards, for which her brother had written the rhymes; and when the waitress fell suddenly ill she also served the dinner in acceptable fashion. Thus was instilled a sense of real hospitality through self-effort and service: something more than directing servants and paying the caterer.

The daughter should have an economic relation with society, which should be based on the same principles as that of the son of the family. If we were in an ideal state of society it might be well and safe for a girl to go from her father's arm to her husband's arms, and to realize that her mission in life is to be the mother of the race; but until that ideal time

comes there seems no safe way for our daughters but to teach them the same principles of economics and morality that we teach the sons of our families. The principles of an economic relation with society are the same whether a daughter earns money or cares for that which her father has made for her. We state the principle: the application belongs to the individual.

#### OCCUPATION A SAFEGUARD

A girl may be experienced and innocent; she can hardly be ignorant and innocent, at least in this age when it is possible for a girl of good family to marry an unworthy man, though with a desirable title. What will protect our girls? Work; at least occupation. A daughter should not be tolerated around the house, idly waiting for the next social function, any more than her brother should be indulged in the same waste of intelligent power. The idle idleness of the idle rich women is a menace which the world has to face.

Children should not hear the subject of money discussed too much or too often: the idea of finance is like many others, a matter of slow growth. The family income should be apportioned to include rent, taxes, food, clothes, education, amusements, recreation and a saving fund, especially the latter, because saving precedes giving. Mothers do well to apportion a smaller income than they have to spend, not an imaginary larger one. It is easier to expand than to retrench. The material element of a home is not so important as the spiritual; but it is an essential foundation upon which to build the more important things, therefore manage your home as well as you can, and study to manage bet-

ter, and with perseverance you are bound to succeed.

Reconsider your ideas of giving, in charity, philanthropy and church. Never stickle for forms and ceremony with children. Never teach a child something which you think he will

probably have to unlearn. Be genuine and intelligent in the moral and religious ideas you give your child.

We should all seek health, happiness and wisdom; the latter includes simplicity, economy, manners and morals.

References: Henderson, Spencer, Carpenter.

### The Mother's Boy

"He was painfully dull" they said at school,  
But he never chafed 'gainst restraint or rule,  
And the father fumed o'er the vanished hope  
Of talent equipped with Fate to cope;  
"Fraud as a girl," his schoolmates thought  
And instanced school fights all unfought;  
And the father "Is there beneath the sun  
Nothing he cares for—fame or fun?"  
But the mother answered hopefully:  
"He cares for truth and he cares for me."

The boy "who was 'fraud as a girl" grew

To own the courage possessed by few;  
The courage to stem opinion's tide,  
The courage to stay by the losing side;

In the reformers' ranks to stand  
Where good men prize the strengthening hand  
And gracious women pause to ask  
The mother's training for the task.

His but the birthright of winning ways  
He plodded where others skimmed the rays.

No wondrous talent was in his gift;  
The knowledge gathered he paused to sift.

As mother's boy he learned to gauge  
Needs of the weak ones of the age;  
As mother's boy he learned, too,  
Reverence to all men's mothers due.  
The wise ones watched with hopeless sigh,

The bright ones passed the plodder by,  
And only the mother understood  
His latent talent for doing good.

—Margaret M. Halvey.

### National Congress of Mothers, New Orleans, La., February 18-20, 1909

Mrs. Wm. F. Holtzman, Washington, D. C., Chairman of the Transportation Committee of the above Congress, is making preliminary arrangements with the various passenger associations for the procurement of the lowest possible round-trip rates to the

New Orleans meeting, to be held February 18-20, 1909, and she hopes to be able to announce in the January issue of this paper complete results of her efforts for the information of any who may desire to attend the Congress.

## Topical Outlines for Monthly Mothers' Meeting

MARY LOUISA BUTLER

### Character Building

#### TOPICS

*"Thou must be true thyself if thou the truth wouldst teach;  
Thy soul must overflow if thou another soul wouldst reach:  
It needs the overflow of heart to give the lips full speech."*

1. What is character?

In character building there are two essential things which it is the right of every child to be taught:

(a) To be true, true in every fiber of his being; true to himself, his neighbor, and God. On this rest all other virtues.

(b) To be industrious. Whether we quote the old couplet

"For Satan finds some mischief still  
For idle hands to do,"

or say that the hands trained to habits of industry cause little or no anxiety, our principle is the same.

2. How can these two things, sincerity and industry, be made a part of the child's daily life?

3. What relation does dress bear to the development of character?

4. What relation do food and exercise bear to the development of character, or, what is the relation of physical development to spiritual growth?

5. What did Christ mean when He said: "Is not the life more than meat, and the body than raiment?"

6. How does the home life of the parents affect the child's character?

7. What relation do the furnishings of a home bear to the child's mental and spiritual growth?

8. Is it more important that special attention be given to the details of these furnishings in the homes of the rich than in those of the poor? If so, why? If not, why?

9. Boarding houses versus homes, rented apartments versus cottage ownership in the development of character?

*"Not dollars, but noble deeds well done constitute the true measure of manhood."*

10. The sources from which the soul draws its material, and the influences which determine its feelings are many and varied—home, social environment, companions, books, pictures, school and the church. How best utilize these, or any others that lead to the best growth of character?

## II. Are you building only for to-day or for eternity?

"An English artist who became celebrated for steadiness of hand drew his earliest, crudest sketches with pen and ink because he knew that he could not alter a single stroke, and was thus obliged to think out every line before executing it. So he who desires to acquire steadfastness of character must remember that behind his finished ideal there must be years of conscientious, heroic effort."

*"The ripest Christian character obtains only when its foundations are laid in youth."*

"We are not done with life as we live it. We shall meet our acts and words and influences again. A man will reap the same that he sows, and he himself will be the reaper. We go on sowing carelessly, never dreaming that we shall see our seeds again. Then some day we come to an ugly plant growing somewhere; and when we ask, 'What is this?' comes the answer, 'I am one of your plants. You dropped the seed which grew into me.' We shall have to eat the seed that grows from our sowing."—J. R. M.

*"Let the foundation have for its chief corner-stone Jesus Christ, in whom all the building fitly framed together groweth unto an holy temple in the Lord."*

Parents and teachers cannot be too early impressed with the thought that the chief business in life is character building. While "character is personal, and cannot be transferred from one to another," yet it is possible to greatly aid children and youth in building character that shall stand the storms and battles of life. In seeking assistance from books study the best biographies of men and women who have demonstrated to the world what true bravery is. The greatest battles are fought inside the human breast, and children are often helped in their efforts to attain a nobler life by knowing what other people have done. Read in "Character," by Samuel Smiles, chapter 4, on "Work." See also what Miss Nora Smith says on the same subject in "The Children of the Future." Study carefully "The Secret of Character Building," by John B. De Motte.

"It takes time to build character."

"God may seem slow, but He is building men's characters for an eternal life."

"Nothing is more certain than that we ignore or neglect the requirements necessary for the art of reproof. One takes it for granted that a child is to be scolded as a matter of course, and the hot or heavy word leaps out too easily; the motive is too rashly misjudged; the occasion of offence found too frequently and the disproportion between error and rebuke too great. In a word, our whole system of reproof is haphazard. It ought to be

studied, guarded and balanced. How not to speak when silence is wisdom; how to speak when speech is necessary; how to blame just enough, not too much, not too little; how to put the point so that the little offenders shall receive quite the right impression, and no more, no less, how in short out of imperfect natures and imperfect experience and knowledge to do the perfect thing—this is the duty.

—Elizabeth Stuart Phelps.



## Training for Service the Object of the Sunday-school

REV. JOSIAH STRONG

If the Sunday-school of to-day is the church of to-morrow, then for the sake of the future church it is high time to inspire the Sunday-school with the new social spirit.

A generation ago and more the avowed aim of the Christian college was character. We are now told by eminent educators that the object of a liberal education is to fit young men and women for the service of society. Dr. Butler, when inaugurated President of Columbia University, said, "The University is bound by its very nature to the service of others.

It has only lately learned to serve, and hence it has only lately learned the possibilities that lie open before it." The subject of Dr. Wilson's inaugural address when induced into the presidency of Princeton University was "Princeton for the Nation's Service." In that address he said: "Here in America, for every man touched with nobility, for every man touched with the spirit of our institutions, social service is the high law of duty, and every American university must square its standards by that law or lack its national title."

The keynote of President James' inaugural address at the University of Illinois was that "The object of all education is to fit men for service."

When Professor Hutton, of Columbia University, President of the American Society of Mechanical Engineers, gave the Charter Day address at the Clarkson School of Technology his subject was "Capacity for

Service an Ideal in Technical Education."

Such declarations show that at the beginning of the new century training for service had become the conscious object of the higher education.

Character is no less precious to-day than it was a generation ago. It is the one thing in the universe which has intrinsic worth. The glory of God is every whit the glory of character. Nor is the supreme value of character any less appreciated by our higher educational institutions to-day than it was a generation ago. We have learned, however, that character, like happiness, is best attained when sought by indirection. The ancient anchorites who shut themselves away from the world that they might devote all their time and effort to spiritual culture, making character their ideal, did not become ideal characters. Such an aim makes him who pursues it self-conscious and self-centered, and thus defeats itself. It is the man whose heart is most "at leisure from itself," to serve others, who becomes like Him who took the form of a servant and "went about doing good."

This change in the conscious aim of higher education from character to service, which has taken place in a single generation, is significant of a corresponding change which has taken place in civilization. The former was an expression of the old individualistic spirit. The latter is an expression of the new social spirit. There would be character if there were only one moral being in the universe; but

there can be service only where there is society.

This change in conscious aim shows that the university has gained the social consciousness.

The same change is beginning to take place in the public school. Formerly school training was valued by the many chiefly as an aid to gaining a livelihood, and such an appraisal of it is common enough to-day; but school boards and teachers are beginning to see that public school training must fit the scholars for good citizenship, which means the service of society.

Can as much be said for the Sunday-school? The immediate aim of the Sunday-school has been, and still is, to teach children and youth the Bible. The more earnest teachers make such instruction the means to conversion as an end. But how many teachers consider the service of society a necessary part of the Christian life? How many deem the spirit of social service an essential part of the Christian spirit? and how many regard equipment for such service a cardinal part of religious education?

There are pastors and churches nobly inspired by the spirit of social service, and the exceptional growth of such churches indicates the value of such adaptation to the times. But, generally speaking, the Church and Sunday-school are still inspired by the individualistic spirit, still set before themselves the individualistic aim, and still give an individualistic training. They have not yet gained the social consciousness.

Do not misunderstand me to mean that the Sunday-school teacher should not aim to acquaint the scholar with

the Scriptures and to make that knowledge a means to conversion. I would have the teacher study the Bible and look at conversion from the social, instead of the individualistic point of view, not because this is the spirit of the times, but because it is the true spirit of Christianity; not because it is coming to be the modern point of view, but because it is the true point of view, and was the point of view of Jesus Christ. Gaining the social spirit and the social point of view will make Sunday-school instruction far more Scriptural and far more effective. And instead of minimizing the profound importance of personal religious experience it will greatly increase the number of conversions, and at the same time make that experience far more thorough and genuine, thus stimulating the growth, both of Sunday-school and church.

The individualistic aim and spirit of the church and Sunday-school account for their lack of life and growth. There are many churches which do not report a single addition on confession of faith in a year; and the number of such barren churches is rapidly increasing. Only a part of the denominational year-books furnish the necessary data for analysis; but all that do show the same tendency. The number of barren charges in the Methodist Episcopal Church in 1893 (the remotest date for which I have made the analysis) was 4 per cent. The number in 1905 (the latest date for which I have made the analysis) was 8 per cent. The number of barren Presbyterian Churches in 1893 was 19 per cent. The number in 1905 was 29 per cent. The number of barren Congregational Churches in 1893

was 25 per cent., and twelve years later the percentage had risen to 41. The aggregate number of churches in these three communions which in 1905 did not add a single soul on confession was some 7,000—an increase of more than 3,000 barren churches in twelve years.

There is no corresponding data for Sunday-schools, but generally speaking, a barren church is a sure indication of a barren Sunday-school. It is an alarming fact that from 1902 to 1905 there was a shrinkage in the membership of the Sunday-schools of the United States. Simply to have kept pace with the growth of the population there should have been a gain of 751,000 scholars, whereas, there was an actual loss of 164,000 scholars.

Much has been made of the fact that during the nineteenth century the membership of the Evangelical churches of the United States gained on the population from one member for every fourteen of the population in 1800, to one for every four of the population in 1900. But few are aware that the greater part of this gain was made during the first half of the century, and that during the last half the rate of gain steadily fell until in the last decade it was only one-sixteenth part of the rate of gain fifty years before.

In view of this steady decline in the rate of gain for half a century we must not be surprised to learn that five years later even the slight gain in 1900 had disappeared and the Evangelical churches plus all others, including Christian Scientists, Spiritualists, Roman Catholics, Jews and Mormons, failed to keep pace with the growth of the population. This fact

is the more significant in view of the exceptional evangelistic efforts during 1904 and 1905.

If we would account for the facts just pointed out, let us remember that the profound change in our industrial system, which has transformed our civilization from the individualistic to the social, or collective type, took place chiefly during the last half of the nineteenth century. During the first half the spirit of our civilization was individualistic, and the rapid gains of an individualistic type of Christianity indicated its adaptation to the spirit of the times. But during the last half of the century there took place, with the change in civilization, an increasing development of the social spirit, which increasingly checked the growth of individualistic Christianity, and for the obvious reason that such a type of religion became less and less adapted to the times and correspondingly unequal to its needs.

The fundamental change which has taken place in theology during the past half-century is this: We now apprehend God not so much as the Ruler of the Universe, but rather as the Father of mankind. That is, we think of the relations between Him and us as primarily vital, rather than governmental. A similar change has taken place in our conception of society. No one now believes in Rousseau's social compact. We look upon society as a living thing of which each member is a living part. That is, we deem our relations to each other not primarily legal, but vital.

Herbert Spencer says "All phenomena displayed by a nation are phenomena of life, and are dependent

on the laws of life." Now the fundamental vital law of society, as of all organized life, is service. It is the function of every member of society, as of every member of the body, to serve.

Jesus taught the three great social laws of love, service and sacrifice as the three fundamental laws of the Kingdom of God. The true social spirit expresses itself in all three, somewhat as the electric current is convertible into light, heat and power. Service whose motive is love and whose measure is sacrifice unites all three in one, and hence may be called the fundamental social law of Christianity.

The importance of inculcating this law in the Sunday-school might well occupy us an hour. I can only suggest some weighty considerations:

1. It is demanded by a psychological law. Right feeling must be expressed in action, by which it grows strong. To suppress it is to weaken it. "It is a perilous thing," says Balzac, "to separate feeling from action, to have learned to feel rightly without acting rightly. Feeling is given to lead to action. If feeling is suffered to awake without passing into duty, the character becomes untrue."

Love impels to service, which is its natural expression. The love to God and man which the Gospel requires is not mere sentiment; it is good will which must be cultivated by action. The making of will is the making of character; and the will can grow strong only by use.

We can develop the social spirit only by acts of service. It is of the utmost importance that the children be given something to do which will

render a helpful service in the home, in the school, on the playground, everywhere. There is no time in this connection for practical suggestions. I can only express the wish, in passing, that we might introduce into our Sunday-schools "The Life Brigade," which is teaching both the spirit and method of service with such admirable results in English Sunday-schools.

2. If service as the fundamental social law of Christianity were taught in our Sunday-schools, its application would afford a much-needed practical test of character.

Almost any Sunday-school scholar, if questioned, will say that he loves Jesus Christ and accepts Him as Master. But it is not those who say, "Lord, Lord," who enter into the Kingdom of God, but those who make Christ their Lord by obeying Him.

Children and adults, too, are gathered into the Church wholesale because they say, "Lord, Lord," without any application of the test of service. Jesus gave us a practical, working test, which we ignore: "By their fruits ye shall know them." If a man does not bring forth the good fruit of service, he is not a good man. A really good man is good for *something*. If he is not good for something he is good for nothing. And a good-for-nothing has no business in the Church.

Character expresses itself in action. Love utters itself in service and sacrifice. These are the fruits of that spiritual life which we call love. It ought to be taught in every church and Sunday-school that a profession of love to God which does not express itself in service to man is absolutely worthless and worse. Three

times Peter professed his love to Christ, and three times Christ replied, "If you love Me serve your fellow-men." It cannot be insisted on too earnestly or too often that if we feel we must act; if we love we must serve; and that consecration to God means service to man. Jesus always insisted that love and loyalty to God must be expressed in human relationships, declaring that to serve our fellows is to serve Him. I know of no way to serve God except by serving man, for it is only in the person of His children that God is in want. Divine service which is genuine is rendered, not "held."

3. Service, inspired by love and measured by sacrifice, as the fundamental social law binding on every human being, affords a true philosophy of life. Everyone philosophizes. As Sir William Hamilton says: "A man may philosophize well or ill, but philosophize he must." And what one sets before him as the supreme good will determine his philosophy. If "saving the soul" and "getting to heaven at last" be regarded as the supreme good, then our philosophy of life will be individualistic. If the Kingdom of God and its complete coming in the world, which, of course, indicates individual salvation, is deemed the supreme good, then our philosophy of life will be social, and, let me add, truly Christian.

Well nigh as many evils as escaped from Pandora's box exist and persist because we have no conception of Christian service as the fundamental law of society, binding on everyone; or, in other words, because our philosophy of life is individualistic instead of social.

Young men who were once Sunday-school scholars dare to say that the world owes them a living, because they have never been taught that service is the fundamental law of society.

There are social parasites, able-bodied idlers, who live in disgraceful luxury, whose most serious business in life is to make their toilet, whose only work is preparation to play, and who can yet tolerate themselves because they have never been taught that service is the fundamental law of society.

Why is it so difficult to outlaw the business of that large class of social parasites, the saloonkeepers? Because the general public has not been taught by the Church or Sunday-school that service is the fundamental law of society.

Why is it that gambling is winked at, if not legalized, in so-called Christian communities; and why can a stock gambler, who secures large sums of money without rendering the slightest return to society, respect himself and be respected by others, and get for the asking a letter stating that he is "in good and regular standing" in a Christian church? Such a man is no less a social parasite than a pauper or a saloonkeeper or a three-card-monte man. All such classes are the warts, wens and tumors of society. They not only render no service, but tax the common life. We tolerate them in the community, and some of them in the Church, because we have never been taught that service is the fundamental social law and that service inspired by love and measured by sacrifice is the fundamental law of Christianity.

At a recent legislative hearing in



Albany on the anti-race track gambling bills an ex-Governor of the State appeared, if correctly reported, as an apologist for gambling "as a passion implanted by God in the breasts of mankind," and, we are told, carried his audience with him. Such a plea was an insult to the State whose Constitution forbids gambling, and should have provoked the righteous indignation of every honest hearer. It was a rare opportunity to obey the injunction, "Be ye angry and sin not." But the applauding audience was so ignorant of the first principles of social ethics that it was not aware it had been grossly insulted.

Such a scene would have been impossible if the Sunday-school had

taught the law of service for a generation.

If the Sunday-school is to work in harmony with the laws of the child's spiritual nature; if it is to follow the method of the Master, setting up His standard of Christian character and applying His test of Christian experience; if it is to present to the child the true aim of life; if it is to apply the teachings of Jesus not only to the salvation of the individual, but also to the salvation of society; if the Sunday-school is really to teach the Gospel which was the Gospel of the Kingdom, then it must teach the fundamental law of that Kingdom, which is the law of service inspired by love and measured by sacrifice.

## New Orleans Local Committees of Arrangements

Place of meeting: Mrs. A. Baumgartner, Chairman, 1131 Delachaise Street. Miss Sophie Wright, Vice-Chairman, 1440 Camp Street.

Hotels and Boarding Houses: Mrs. William Cudlipp, 1035 Fern Street.

Reception of Delegates: Mrs. George D. Moore, 1820 Terpsichore Street.

Decorations: Mrs. George Wiegand, Chairman, 2014 Canal Street.

Press and Publicity: Mr. L. Block, Chairman, 1204 Barrachs Street.

Hospitality and Seeing New Orleans: Mrs. Chas. Seizendauner, 2621 Desota Street, above Canal Street. Mrs. S. D. Graham, 1221 Webster Street.

Printing: Mrs. Joseph P. Mumford, 721 Spruce Street.

Magazine: Mrs. Howard W. Lipincott, 1627 Spruce Street.

### CHAIRMAN OF DEPARTMENTS

Education: Miss Lucy Wheelock, 134 Newbury Street, Boston, Mass.

Parent-Teacher Associations: Mrs. W. S. Hefferan, Chicago, Ill.

Child Labor: Miss Jean Gordon, New Orleans, La.

Home Economics: Mrs. W. F. Thacher, Florence, N. J.

Legislation: Miss Mary S. Garrett, Belmont and Monument Avenues, Philadelphia.

Badges: Mrs. Alexander Marcy, Riverton, N. J.

Transportation: Mrs. W. F. Holtzman, 1214 Twelfth Street, Washington, D. C.

Finance: Mrs. Roger B. McMullen, 1021 Grove Street, Evanston, Ill.

Press: Miss Jane A. Stewart, 762 South Fifty-first Street, Philadelphia.

Mrs. Orville T. Bright, Chicago, Ill., representing Congress in Women's National Organizations.

## The Mothers' Union

Mrs. ALAN WHITWORTH, Delegate from England to International Congress

I realize that a great honor as well as a great responsibility has been conferred upon me in sending me to this American Congress of Mothers to represent the Mothers' Union of England.

Our society was founded by Mrs. Sumner, the wife of the Bishop of Guilford, and the work began in the year 1887, just twenty-one years ago.

It must, we believe, have been a divine inspiration put into the mind of our foundress, for the seed sown has grown so rapidly and taken such deep root in every diocese in England, and in many abroad, that we have now in England alone a roll of 130,000 members, and in our Colonies and other countries a roll of 275,812 members.

The basis of the society is a distinctly religious one. There are many philanthropic movements, for which we thank God. We believe that everything that is true and beautiful, whether so recognized or not, is of God, but we are simply pledged to three great objects. *First*, to uphold the sanctity of marriage, the foundation, as we believe, of all true home life.

The prosperity of a nation depends on the family life of the home, and *that* family life is the greatest institution in the world for the formation of the character of the children; what the parents are, so will the children be.

We would awaken in mothers of all classes a sense of their great responsibility in the training of their boys

and girls (the future fathers and mothers of the nation).

To further our object we would organize in every place a band of Mothers, who will unite in prayer, and seek by their own example to lead their families in purity and holiness of life.

It is evident to all thinking people, Christian and non-Christian alike, that the tie of marriage is becoming very loose. We have but to take up our daily paper, and we must realize that divorce is on the increase in a startling degree, a disaster surely to the welfare of the nations, but from a Christian standpoint not only a disaster, but a deliberate breaking of God's law by those who have been joined together by their own consent and with the Church's blessing.

Before the year 1858 (I am referring to England only) divorce was a rare occurrence. It has been said, I know, that it was one law for the rich and another law for the poor, but when divorce was not easily obtained, as it now is, husband and wife learned self-restraint; knowing that the life was inevitable they learned to be patient with the inevitable. "But now all is changed. The very existence of the possibility of divorce appears to unsettle thousands of marriages; the commoner divorce becomes, the more readily it is resorted to; so that the number of cases for divorce multiplies in geometrical progression."

We have another danger to fight, which we believe can only be fought

successfully on a religious basis, and we in England owe a debt of gratitude to your President, that he has spoken so faithfully and strongly on this subject.

Women are shrinking from motherhood, and it is not an evil belonging to any one class of society. It permeates all society, rich and poor alike.

We did not for a long time recognize this condition, but awoke to it at last. Our clergy are beginning a crusade against this terrible scandal, which all history marks as a sign of the downfall of a nation. The lowest birth rate on record has just been announced by our Registrar-General; London a few weeks ago was placarded with the announcement of this statement.

The *Saturday Review*, one of our leading weekly reviews, has spoken of the evil thus: "Man may be—he sometimes is—a rational animal, but reason is never his motive force. Reason is a good critic, but it can make nothing, certainly not children. The healthy view is that you have no right to the sweets of marriage if you shirk its responsibilities. But we doubt our getting to this by taking thought. It will rather be by the old religious and sacramental sanction. A sanction of marriage every great nation has recognized, and rejected only in decay." Or, as Mr. Rudyard Kipling so wonderfully puts it—A heathen man in writing a letter describes a conversation:

"Hast thou," he says "ever felt the life stir under thy heart or laid a little son between thy breasts?" Then she to whom the man spoke, replies hotly, with a haggard eye, "I am a free woman, and no servant of babes." Then the heathen replies: "God deal

lightly with thee my sister, for thou art in heavier bondage than any slave, and the fuller half of the earth is hidden from thee. The first ten years of a man's life are his mother's."

*Our Second Object.* It seems strange that there should be any need to awaken in mothers a recognition of their responsibility towards their offspring.

I am told that in this country children live very much more with their parents than is the case in many English homes.

In these days of far greater activity among women, with their many interests in public life—with their many claims of social life—and, thank God, with their increasing interest and activity in helping to relieve the overburdened lives of their less fortunate sisters—there is an enormous, though sometimes unrealized, danger of neglecting and putting on one side the first claim of every true mother, that of looking to the welfare and happiness of her own children's lives.

I remember well the caution given me by one of our greatest of English women, who said that it would be useless to educate our boys at a public day school in preference to the public boarding school, which, as you well know, is the common plan of the educated and wealthy classes in England, if the mother was not at hand to welcome the boy on his return and to be interested in all he did.

It is a very wide subject, the home training of the children, or, in other words, the sanctification of the home life. The Union centers its obligation in the religious training of our boys and girls.

However incompetent the mother

may feel herself to be, to give any deep theological teaching, it must of necessity fall to her lot to commence the training of the child in its religious life. Who shall first teach the child to pray? Surely the mother. Any, at least, who join our Union, would not relegate such a privilege to the nurse, however faithful and devout a woman that nurse may be.

It is the mother who tells the Bible story of the birth of the Holy Child, it is the mother who, it may be by the help of the picture-book, unfolds the sacred story, until it reaches the climax of Mount Calvary.

*Our Third Object*, and what we consider most vital of all, is our bond of union in prayer, and the living example of purity and holiness of life. What we are ourselves, our children will be, too. Our Foundress says in one of her pamphlets:

"It is a Divine thing, this amazing power of a mother over her children. From her they receive their first impressions, their first ideas. She stamps herself on them at an age when their minds are daily receiving indelible impressions, when the imitative faculty is at its highest development." "What is learned in the cradle is carried to the grave."

It is perfectly true our society is founded, as I have said, on a distinctly religious basis, but believing as we do, that body as well as soul is created by God, and for God's glory, we take every opportunity of instructing and encouraging our mothers how to bring up their children with healthy bodies as well as with instructed minds.

We would have it clearly understood that our Union exists for rich and poor alike. We believe the richer

and educated classes in England have quite as much need as our poorer sisters to be encouraged and helped to carry out our foundation principles.

To give weight to my point that we are mindful of body as well as of soul, I heard only a short time ago that a technical teacher had observed how much better the children were cared for than formerly, better clothed and better fed, and she traced this, in that particular place, to the influence of the Mothers' Union.

Again, I hear of a doctor inquiring as to the work of this society, because he finds the houses and surroundings of his patients belonging to the Mothers' Union in so much better a condition than those of other patients.

Again, I hear of a clergyman saying that he does not know how a parish can be well worked without a branch of the Mothers' Union.

I hear of educated mothers now working hard for the Union, regretting they did not have the help of it in bringing up their own children.

It is, I think, the only society which embraces the different phases of thought in our great comprehensive Church of England—it is a platform on which all parties meet.

Though our foundation principles are accepted by all who join the Union, there is much freedom of action given to every branch of the society. Every parish has its own organization and its own method of work. Some gather the members together only once a quarter, others have monthly meetings.

Some arrange for joint meetings of rich and poor, while others arrange their meetings for different classes.

Educated mothers meet in some

centers for papers read on many and wide subjects, to be followed by discussion.

Meetings are a great opportunity and most warmly welcomed; there is apparently no difficulty in gathering the mothers together, and, may I say in passing, it is most strongly felt and carried into practice, that there is to be no bribery of treats and gifts to insure attendance.

But if the Union is to be a real strength, and to carry out a real reformation in the home life, more than meetings are needed; it is most essential that personal visits should be made to members in their own homes, and that rich and poor should come into close relation.

There is always danger in success, and the success of the Union is so tremendous, and it is spreading throughout the length and the breadth of the land, and reaching out, not only to our colonies, but to many foreign lands, it behooves us to look to ourselves, not to drift into a magnificent society of numbers without a corresponding zeal to carry out our principles and to live in all faithfulness the lives for which the Union was called into existence.

"Every home is a mint for coining character."

In England, in a far greater degree than here, the times have changed.

We rejoice in the greater freedom of the girl; life has become to her a purpose, and ceased to be only a seeking of her own pleasure.

Every age, and especially a great transition period such as the nineteenth century has been to women in England, must have corresponding dangers.

To meet these dangers we trust that the Mothers' Union, if wisely directed, may be a saving force.

The girl of the present day, having gained her freedom (and this applies to all classes, rich and poor alike), breaks away in many instances from all parental control—she often seeks to guide her mother.

The wife, with her greater freedom and independence since the passing of the Woman's Property Act, is tempted to defy even her husband's loving control. With a woman's realization of power through a higher education and extended sphere of influence, she is tempted to put aside the claims of home, and, in some instances, may think it a greater thing to be a public administrator than a devoted wife and mother.

Our Union would not discourage the girl from seeking a greater freedom and more extended sphere of influence; it would not indeed discourage the wife from exercising a wider and more public sphere of influence, but the Union does emphasize the fact that the home life has the first claim on mother and on child, and we believe it is from the beautiful, well-regulated home life that the true and lasting influence will go out into the world; it is what we are ourselves that we must hope to make others.

---

In closing, will you kindly permit me a few words of suggestion as to certain ways in which you mothers can render this cause effective service? Throughout this discussion it has not escaped your attention that the chief factor in the work of moral training is not the books we study, the methods



we employ, or the paraphernalia of whatsoever sort, but it is the teacher.

FIRST, Then, let me urge that the mothers make use of every agency within their power to maintain a close and friendly relation with the teacher. This should be done without the slightest suspicion of patronage or condescension. By the laws of the land and the character of the work, the position is one of honor, and, until proven unworthy, whoever holds it should be given a fitting amount of social recognition. Such action would also exert a strong influence in inducing those whom we most need as teachers for our children, to adopt this profession.

SECOND, Let it be your task to keep ever fresh in the minds of the teachers the supreme aim of education. If only the effect of those words which I heard at the banquet could have died out with the sound of the applause which they received, the incident would hardly have deserved mention. But without question, they will cause the fathers who listened to inquire more carefully as to how John is getting along in arithmetic; what kind of a hand he is learning to write; is he a capable speller; how effective, in short, for commercial purposes, his education is proving. They will influence the Board of Education to center its attention upon the study of the three R's, as Chicago is even now doing, and to regard as "fads" and not worth while, other lines of school activity. And they will have a tendency to make the teachers bend all their energies to the development of quickness, accuracy and mathematical ability, which are the chief constituents of an effective economic unit.

Now, we have no quarrel with such queries, lines of investigation, or zeal for the three R's. We do, however, seriously object to making this the sole aim of our public school work, to making the single criterion of a teacher's success the ability to turn out well developed economic units, and to having our school board give an almost exclusive prominence to these so-called fundamentals. You mothers of this and other countries, must make up for this natural short-sightedness on the part of us business-trained fathers. If you ask the teacher, as indeed you should, how the boy is doing in his arithmetic, also inquire something as to his manners, his conduct, the part he plays in social affairs, how he acts in the games, is he showing himself a manly, honest, courageous, self-sacrificing fellow? The importance which the teacher attaches to this most important phase of education will, believe me, depend very largely upon your interest in it.

In the third place, as you come to know the teacher intimately, make a careful estimate of that teacher's character, as well as of her ability to teach reading, writing and arithmetic, and decide whether she is qualified to undertake the moral training of your children.

We should never forget that the best school boards are affected by politics, and that occasionally teachers who are thoroughly unfitted for their position are appointed "through influence;" we should not forget that boards of education are human and likely to err, and that teachers are occasionally appointed through a mistaken judgment concerning their ability and character; and we should

further remember that it is quite contrary to the established rules of most school boards to appoint teachers because they are especially adapted to develop character in their pupils. Along these lines there will certainly be found golden opportunities for splendid contests and glorious victories, if only the mothers of our country will act with courage and will act together.

In the fourth place, speaking now to mothers who are leaders in their respective communities, I would suggest ten thousand sub-organizations among mothers less educated and broad-minded, in order that they in turn may become helpful supporters of the teachers in their districts, and wiser counselors of their children when at home.

Imperfect as are many of the truancy laws, if only the mothers in the poorer sections of our great cities could be taught to understand the meaning and value of education they

would speedily make even these laws effective, and bring about that training without which we can never hope to develop the proper type of American citizen.

The various ways in which your organization can assist materially in bringing art into the school-room, in surrounding school buildings with properly equipped playgrounds, in providing medical inspection and visiting nurses, in seeing that no pupil lacks the necessary nutrition, and in supplying attractions of a social and instructive character for each school center—all this is well known and needs no rehearsal before the mothers of this International Congress. Surely in this world-wide movement for the children's good one sees fair harbingers of brighter days when the home, the church and, not least, the school, will each provide that moral training which fortifies a nation in adversity, purifies it in prosperity, and dedicates it to the service of God and man.

## State News

### CONNECTICUT

The Mothers' Clubs of Connecticut resumed active work after the summer in October. Efforts were made all over the State to obtain contributions for the bazaar in Philadelphia. In Connecticut Mrs. Ferdinand Wolf, Chairman of the Ways and Means Committee of the State Congress of Mothers, took charge of the contributions, and each club in the Congress was appealed to to help forward the work. The individual clubs are beginning to show more appreciation of the work of State and National organizations. It was at first difficult

to convince many of the members that affiliation with these organizations was worth while, but with greater activity on the part of the federations, the reasons for affiliation became stronger. The appeal to the clubs to raise \$10,000 for the work of the National Congress is perhaps the most effective method that has yet been employed to make the members see that the National Congress is engaged in a great work which needs the support of every member of every Mothers' Club throughout the United States.

The Connecticut Congress of Mothers is this year turning special

attention to educational work. A committee of nine ladies has been appointed, which, in groups of three, is working along the lines of expert supervision of schools: certification, as managed in Connecticut and in other States, and the pensioning of teachers here and abroad. The object of the committee is to secure information in preparation for expert legislation.

#### IOWA

Mrs. Walter S. Brown reports continuous activity in mother work.

Four new circles in public schools and one in the high school are to be organized by request of the schools.

Governor Cummins has been elected U. S. Senator, and will carry there his genuine interest in the children. The Iowa Congress of Mothers will probably be able to pass the contributory delinquency law this winter, during the legislative session.

The Penny Provident Association reports that the plan of saving is operative in fifty-three schools in Des Moines by order of the School Board. The system teaches the proper use of money; to save for some worthy object.

PARENTS! PLEASE READ THIS CAREFULLY

The Penny Provident Association wishes to call your attention to, and solicit your coöperation in the continuation and extension of the good work already begun by this society.

This association is the *Savings Bank* of our schools and has been, during the seven years' existence, a really constructive and uplifting influence in the lives of hundreds, yes, thousands, of Des Moines school children.

Our last annual report shows that 3,980 children have been depositors with a sum total deposit of \$51,286.44. Balance on deposit June 30, 1908, \$19,141.60.

#### OBJECT

The object of the association is to encourage and make attractive the saving of small sums of money by the school children with the hope that it will induce the child to be thrifty, economical and happy in the possession of something all his own and impress upon him the necessity of saving his money for a better and higher purpose than merely satisfying a candy, gum or cigarette appetite.

It teaches the proper use of money, to save for some worthy object such as higher education.

In December this plan will be operative in our fifty-three schools in Des Moines, by order of School Board.

It teaches banking, economy and thrift.

The plan is very simple. The principal of each building is supplied with specially printed stamps of one cent denomination and folders, money bags, printed matter and all necessary materials. At a certain time each week, usually Friday, and at a certain hour, the principal is in her office to sell stamps to the children.

When a child has one penny he gets a folder free of charge in which to paste his stamps. The folder holds fifty one-cent stamps. When filled the child goes to the bank designated by the directors of the association as its depository, always on Saturday from 9 A. M. to 1 P. M., and either gets fifty cents in cash, if accompanied by a written order from parent or guard-

ian, or he may open an account and receive a pass-book.

The bank pays him 4 per cent. interest semi-annually on deposits after they have remained six months. Children are encouraged to do the banking for themselves.

The principal makes an account to the bank every week of the stamps she has sold, when she deposits her money she is given the same amount in stamps; thus she has either stamps or money. Her account is balanced every week; she is responsible for the stamps; they are the same as money.

The entire expense of the association is borne by the bank. It costs the taxpayer nothing.

Penny Providence is just what the name implies, providing or preparing for future use. To be provident is to be prudent, frugal, economical.

This is what we wish to impress upon the minds of the children when we ask them to save their pennies and bring them to school and buy stamps.

MRS. W. W. WITMER,  
President Penny Provident Association.

#### ILLINOIS

The Child and Home Department of the Evanston Woman's Club entertained members of the Illinois Congress of Mothers. "The American Father: His Relation to Home and Children," was the general topic for discussion.

Mr. Orville T. Bright's contribution to the discussion was important as a father and a widely known educator.

He said in part: "I hold that the fathers of any community and especially of any rural community should exercise the gray matter of their brain in providing adequate training for

their children and understand that training to at least the degree that they would for the rearing of live stock—and they would, too, if they raised children for the market.

"It would be vastly better if the fathers would give more of themselves and of their time while living to the boys and fewer dollars after they are dead.

"The boys have fathers enough, but too little of father. It is a cowardly, pusillanimous thing to turn them over to the mothers, and, besides, there is something the best of mothers, God bless them, cannot supply."

Mr. Wm. B. Owen, Dean of the High School of the University of Chicago; Dr. Lindsay Wynekoop, President John W. Cook, of De Kalb Normal School; Mrs. H. H. Kingsley, were among the other speakers.

As evidence of the present status of the Congress of Mothers, the above conference was reported in four great daily papers of Chicago, two of which each devoted an entire column. Whereas, ten years ago, it was difficult to secure the shortest notice.

#### PENNSYLVANIA

The Pennsylvania Congress of Mothers, which was graciously received in Oil City, rejoices in having organized there a Parents' Association and a Juvenile Court and Probation Association for Venango county.

These two organizations will provide, the one, for the education of parents and their coöperation with the schools; the other, for the organized care of dependent, neglected or delinquent children through coöperation with the Juvenile Court. The County Judge attended the meetings and was in cordial sympathy with the move-

ment to provide coöperation with the court.

The numerous Parents' Associations which were formed in Philadelphia last winter by the Parent-Teacher Committee of the Pennsylvania Congress of Mothers meet annually for conference and discussion. The presence of noted educators, the holding of the first session in the office of the Superintendent of Schools, Dr. Brumbaugh; of another session in the Central High School, and the closing meeting at the New Century Club, indicate the real coöperation which this organization of parents and teachers has already accomplished. The opening of additional schools for social purposes is planned.

#### OHIO

The Ohio meeting in Columbus elected the following officers:

Mrs. E. G. Bradbury, President, 57 N. 22d street, Columbus; Corresponding Secretary, Mrs. W. J. Kienzle, Columbus; Treasurer, Mrs. Ira N. Noland, Cleveland.

Cleveland leads in the number of affiliated circles, of which there are twenty-five.

#### OKLAHOMA

The interest in having a branch of the National Congress of Mothers in Oklahoma extends throughout the State. Letters from women in many towns ask that the Mothers' Congress be organized there, and the assistance of the Superintendent of Schools has been offered in this direction.

It is probable that definite steps will be taken immediately to organize the parents of Oklahoma for the welfare of childhood.

#### MARYLAND

The Baltimore Mothers' Circle met November 17 with representatives from Parents' Associations in and near Baltimore. Mrs. Geo. H. Porter, the President, and Mrs. Alexander Mitchell, State Organizer, had arranged the meeting to perfect plans for forming a Baltimore Congress of Mothers and Parent-Teacher Associations.

It was unanimously voted that such an organization should be formed. A committee was appointed to make arrangements for a large meeting in January. All organizations which are interested in children are invited to become charter members of the Baltimore Congress of Mothers and Parent-Teacher Association, which will adopt its constitution and elect officers in January.

#### COLORADO

The activity of the Colorado Congress of Mothers will surely add to the already fine record of the State in the work for children.

The Playground Committee is working hard to secure playgrounds for future Denver.

Mrs. Hersey, the President, spoke recently to seventy-five young working girls in the packing house district, giving them a loving little mother talk about their sweethearts and their possible homes and children and the care of their own bodies.

The Denver Circle of Mothers, under the auspices of the Child Labor Committee, listened to Miss Raymond Robbins.



## NATIONAL CONGRESS OF MOTHERS

*Founder.*  
MRS. THEODORE W. BIRNEY.  
*President.*

MRS. FREDERIC SCHOFF, 3418 Baring Street, Philadelphia.

### *Vice-Presidents.*

MRS. DAVID O. MEARS, Albany.  
MRS. JEFFERSON D. GIBBS, Los Angeles.  
MRS. ROGER B. McMULLEN, Evanston, Ill.

### *Honorary Vice-Presidents.*

MRS. PHOEBE A. HEARST.  
MRS. WILLIAM T. CARTER.  
MRS. ADLAI T. STEVENSON.  
MRS. JOSEPH P. MUMFORD.  
MRS. ROBERT R. COTTEN.  
MRS. HARRIET A. McLELLAN.

### *Recording Secretary.*

MRS. JAMES S. BOLTON, New Haven, Conn.

### *Corresponding Secretary.*

MRS. ARTHUR A. BIRNEY,  
806 Loan and Trust Building, Washington, D. C.

### *Treasurer.*

MRS. LOUIS K. GILLSON, Willmette, Illinois.

### *Auditor.*

MRS. WILLIAM F. THACHER, Florence, N. J.

## ADVISORY COUNCIL

PRESIDENT ROOSEVELT.  
ROBERT COLLYER, New York.  
REV. JOSIAH STRONG, New York.  
MR. ROGER B. McMULLEN, Chicago.  
MR. FREDERIC SCHOFF, Philadelphia.  
REV. D. O. MEARS, Albany.  
DR. WILLIAM P. WILSON, Philadelphia.

HON. ELMER ELLSWORTH BROWN,  
Washington, D. C.  
DR. GEORGE E. MACLEAN, Iowa.  
REV. NEWELL DWIGHT HILLIS, Brooklyn.  
HON. CHARLES R. SKINNER, New York.  
MR. ARTHUR A. BIRNEY, Washington.  
MR. GEORGE K. JOHNSON, Philadelphia.

## NATIONAL BOARD OF MANAGERS

*Composed of State Presidents and State Organizers*

MRS. A. T. GOODWYN, Montgomery, Ala.  
MRS. EMORY KAYS, Phoenix, Arizona.  
MRS. PETER W. PATTERSON, Texarkana, Ark.  
MRS. CHALMERS SMITH, Los Angeles, Cal.  
MRS. HENRY J. HERSEY, Denver, Col.  
MRS. W. B. FERGUSON, Middletown, Conn.  
MRS. ALFRED D. WARNEK, Wilmington, Del.  
MRS. ARTHUR A. BIRNEY, Dist. of Columbia.  
MISS C. S. PARRISH, Athens, Ga.  
MRS. J. H. BARTON, Boise, Idaho.  
MRS. ORVILLE T. BRIGHT, Chicago, Ill.  
MRS. FELIX McWHIRTER, Indianapolis, Ind.  
MRS. FRANK S. WATTS, Audubon, Iowa.  
MRS. FRANK DE GARMO, Shreveport, La.  
MRS. ALEXANDER MITCHELL, Monkton, Md.  
MRS. R. B. STAPLETON, Hattiesburg, Miss.  
MRS. E. R. WEEKS, Kansas City, Mo.

MRS. JOHN D. MOORE, Laconia, N. H.  
MRS. ALEXANDER MARCY, Riverton, N. J.  
MRS. JOHN D. WHISH, Albany, N. Y.  
MRS. ROBERT R. COTTEN,  
Bruce, Pitt Co., N. C.  
MRS. NEWTON YOUNG, Fargo, N. D.  
MRS. E. G. BRADBURY, Columbus, Ohio.  
MRS. W. H. JOHNSON, Bartelsville, Oklahoma.  
MRS. E. B. COLWELL, Portland, Ore.  
MRS. GEORGE K. JOHNSON, Philadelphia, Pa.  
MRS. J. N. PORTER, Dallas, Texas.  
MRS. CLARENCE E. ALLEN,  
Salt Lake City, Utah.  
MRS. KATE WALLER BARRETT,  
Alexandria, Va.  
MRS. FRANK R. HILL, Tacoma, Wash.

## AIMS AND PURPOSES OF NATIONAL CONGRESS OF MOTHERS

To raise the standards of home life. To develop wiser, better-trained parenthood.

To give young people, ignorant of the proper care and training of children, opportunities to learn this, that they may better perform the duties of parenthood.

To bring into closer relations the home and the school, that parent and teacher may cooperate intelligently in the education of the child.

To surround the childhood of the whole world with that loving, wise care in the impressionable years of life, that will develop good citizens, instead of lawbreakers and criminals.

To use systematic, earnest effort to this end, through the formation of Mothers' Clubs in every Public School and elsewhere; the establishment of Kindergartens, and laws which will adequately care for neglected and dependent children, in the firm belief that united concerted work for little children will pay better than any other philanthropic work that can be done.

To carry the mother-love and mother-thought into all that concerns or touches childhood in Home, School, Church, State or Legislation.

To interest men and women to cooperate in the work for purer, truer homes, in the belief that to accomplish the best results, men and women must work together.

To secure such legislation as will ensure that children of tender years may not be tried in ordinary courts, but that each town shall establish juvenile courts and special officers, whose business it shall be to look out for that care which will rescue, instead of confirm, the child in evil ways.

To work for such probationary care in individual homes rather than institutions.

To rouse the whole community to a sense of its duty and responsibility to the blameless, dependent and neglected children, because there is no philanthropy which will so speedily reduce our taxes, reduce our prison expenses, reduce the expense of institutions for correction and reform.

The work of the Congress is civic work in its broadest and highest sense, and every man or woman who is interested in the aims of the Congress is cordially invited to become a member and aid in the organized effort for a higher, nobler national life, which can only be attained through the individual homes.